

[CONFIDENTIAL]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PANJAB,

NORTH-WESTERN PROVINCES,

ODDH, CENTRAL PROVINCES, CENTRAL INDIA, AND RAJPUTANA,

Received up to 25th August, 1883.

POLITICAL.

The *Koh-i-Nūr* (Lahore), of the 18th August, states that a new treaty has been concluded between Russia and Persia, but they have carefully kept it secret. The British Government does not appear to have obtained trustworthy information as to the terms of the treaty. It should endeavour to obtain a copy in order that it may be able to adopt measures to neutralize its evil effects. When Russian influence became supreme at the Persian Court before, England, thinking that influence to be dangerous both to Persian and British interests, at once checked it. But it is to be regretted that the Shāh, instead of being thankful to her for this, has again fallen a dupe to the intrigues of the Russian Government. He should remember that he would be quite safe under British protection, but that in seeking an alliance with Russia he is courting his own ruin. It is well known that she is very selfish and does not hesitate to promote her interests at the expense of those of her friends.

Circulation,
450 copies.

She has already induced the Sháh to surrender the Kila-i-Nádirí to her. The possession of this place will facilitate her advance towards Persia and Herát. As the Sháh is very anxious to regain his lost province of Herát, he must have made some provision in the treaty in question for the restoration of that province to him. But the restoration appears to be impossible. It will be remembered that during the late Afghán war the British Government was inclined to make over the province to Persia and negotiations were entered into with her, but the Sháh's conduct in the matter was not sincere, and the Russian Government strongly protested against the proposal. If the Sháh be displeased with the British Government for the non-restoration of the province, he ought to perceive that he has only himself and Russia to thank. Persia has become the rendezvous of Afghán rebels. There is no doubt that Ayúh Khán must be busy intriguing there against the British Government and the Amír of Kábul. The British Government would be perfectly justified in asking the Persian and Russian Governments not to give shelter to such rebels in their dominions. If the latter do not accede to its wishes, it may justly resort to other measures for the accomplishment of its purposes. The Sháh should distinguish between his friends and enemies and should not abandon his friendship with the British Government.

GENERAL ADMINISTRATION.

Circulation,
250 copies.

The *Panjábí Akhbár* (Lahore), of the 18th August, after Mahárájá Dalip Singh's quoting an extract from the *Indian Spectator* to the effect that the Government have been ill advised in allowing Mahárájá Dalip Singh to pay a visit to India and that his advent in the Panjáb is sure to lead to a disturbance there, remarks:—It is difficult to realize why Englishmen have such a low idea of the loyalty of the Panjábis, while Government have full confidence in them. It would seem that the object of Englishmen is to cause estrangement between Government and the people. Some of them declare that if the Mahárájá

be prevented from paying a visit to the Panjáb, the Sikhs will be displeased with Government, while some say that the Mahárájá's advent will be the signal for a rebellion. As we have a full insight into the feelings of the Panjábis, we are in a position to say that they have now little sympathy with the Mahárájá and view his visit with indifference. When he has had to sell his property in order to pay the cost of his journey, what can they expect from him?

The *Hindustani* (Lucknow), of the 23rd August, adverting to the opinion of the *Panjabi Akhbar* about the Mahárájá's visit, observes: —

The same.

This shows that no one in the Panjáb sympathizes with the Mahárájá. If both the native and the Anglo-Indian presses are opposed to his Indian visit, we do not see why the Government should allow it. Although he has not the desire nor the power to disturb the peace, why should he be allowed to create any new difficulties by paying a visit to this country? He did not care for India nor does India now care for him. He has now no connection with this country which could justify his visit. If he only seeks amusement, he need not come here.

Circulation,
500 copies.

The *Delhi Punch* (Lahore), of the 15th August, adverting

Seditious letters discovered in the Panjáb.

to the seditious letters discovered in the Panjáb, remarks that it is simply impossible that any native should have written these letters. Natives have no courage and enterprise. They are idle and helpless. If they had any spirit of independence in them, India would not have passed out of their hands and they would not have been reduced to the position of hewers of wood and drawers of water. It is beyond the shadow of a doubt that evil-minded Anglo-Indians, who are extremely dissatisfied with the Ilbert Bill, are the authors of this mischief. Obviously their object is to cause anxiety to Government and to bring natives into disrepute by this means.

Circulation,
310 copies.

Circulation,
450 copies.

The *Koh-i-Nur* (Lahore), of the 22nd August, publishes a copy of the seditious letters discovered in the Panjáb, and remarks that the natives fully appreciate the advantages of British rule. They are very thankful to Government for the concessions it has already made, and expect new concessions in future. Such seditious writings can have no effect on their loyalty in consequence. The author of these letters must be a stupid man. He refers to the imprisonment of Bábu Surendra Náth and advises the people to put on mourning, although the Bábu was released long ago. There are three classes of people in the Panjáb, viz., Christians, Musalmáns, and Hindús. The question is of which of these classes could a member have made bold to undertake an enterprize that was so dangerous, and yet could not benefit him in any way. These letters must be the work of one, who does not fear the law, who is well acquainted with the English language, and who knows the English custom of mourning. If the opponents of the Ilbert Bill have been guilty of such an act, this is really a matter of deep regret. If a native be supposed to be the author of the mischief, the question is why he wrote the letters in English and not in vernacular, especially when the majority of the noblemen, to whom they were addressed, do not know English, and why he sent them through the Government post. It is to be hoped that the miscreant will be soon discovered and brought to justice.

Circulation
400 copies.

The *Nyáya Sudhá* (Hardá,) of the 22nd August, referring to the controversy about the location of the College which is to be established in the Central Provinces from public subscriptions in honour of Sir John Morris, gives its opinion in favour of Nágpur. Nágpur is the head-quarters of the Local Government, and occupies a more central position than Jabbalpur. If college classes were opened in connection with the Government school at Jabbalpur, the management would be entirely in the hands of Government. A large portion of the

Circulation
400 copies.

subscriptions has been raised in Nagpur. Moreover, it should be observed that of the students who pass the Middle School and the Entrance Examinations every year no less than half generally belong to the Nagpur Division.

The *Islām* (Meerut), of the 17th August, and the *Rahbar-Muhammadans* and the *i-Hind* (Lahore), of the 20th August, Civil Service. cordially welcome the movement set on foot by the Hon'ble Saiyid Ahmad Khan for sending intelligent Muhammadan youths to England to compete for the Civil Service Examination, and hope that the sum of money necessary for the execution of the scheme will be immediately forthcoming.

The *Akhbār-i-Am* (Lahore), of the 18th August, in regard to the question of limit of age for candidates to the Civil Service Examination, refers to the arguments that have been urged in favour of raising the limit, and hopes that the agitation will lead to a change.

Circulation,
1,800 copies.

The same paper states that the Panjāb Civil List shows Tahsildārs above 55 years of age in the Panjāb. that there are some tahsildārs in that province who are past 55, and expresses surprise that they are not made to retire according to rule, in order that their deserving juniors may receive promotion and that new candidates may be appointed to the office. The editor mentions the names of seven men who, according to the Civil List, exceed 55 years of age. (The *Hindustānī* (Lucknow), of the 23rd August, observes that in the Panjāb there are only some tahsildārs who are past 55, but that in Oudh there are officials who may have attained to 80 years of age, but who are still retained in the public service by the district officers.)

The *Bhārat Bandhu* (Aligarh), of the 17th August, states that education has made great progress under British rule, but that it is to be regretted that Government hold out little encour-

Circulation,
135 copies.

agement to educated men. Graduates have had to be content with teacherships in schools and clerkships. Few of them have been fortunate enough to secure admission to the subordinate judicial and executive services. True, education should be sought for its own sake, and those who desire to make it a means of earning their livelihood should pursue independent professions, but we do not see why incompetent men should be preferred to competent men for employment in the public service. Men, who have acquired only a smattering of Urdú, are made tahsildárs, Deputy Collectors, Munsifs and Subordinate Judges, while those who can boast of university distinctions are looked upon as unfit for these posts! It is surprising that this state of things should be tolerated for a single moment when European officers know very well what university examinations mean. The Allahábád High Court has appointed some graduates to munsifships. Do not these men perform their duties more conscientiously and efficiently than their Urdú-knowing brethren?

Circulation,
98 copies.

The *Almora Akhbar*, of the 20th August, publishes a vernacular translation of the letter that appeared in a late issue of the *Pioneer* in condemnation of the existing arrangements for the distribution of pensions to military pensioners, and remarks:— It will be remembered that we also referred to the subject last year. We complained that the Paymaster did not generally arrive in Kumaun on the day previously notified by him, and that the pensioners were exposed to great hardships in consequence. Now that an influential journal like the *Pioneer* has referred to the evil, there is every reason to hope that Government will endeavour to remedy it. We are very thankful to the writer in the *Pioneer* for his ventilating the grievances of poor retired soldiers. If their pensions be paid through district officers, they will be saved all this inconvenience and Government will not have to pay any travelling allowance to the Paymaster and his subordinates.

The same paper states that the *Pioneer* and other papers Lord Ripon and the of the same class declare that if Lord *Pioneer*. Ripon should open the Calcutta Exhibition, the Anglo-Indians ought not to attend it! *O tempora! O mores!* Is this the honour that a just and impartial ruler can expect in these days? Can anger and malice so much blind our reason? Had the statement been made by an ordinary paper, we would have taken no notice of it. But we are grieved that a respectable journal like the *Pioneer* should have indulged in invective from which even a low class native would refrain. It is very discreditable to our contemporary that it should have abused a high and popular officer like Lord Ripon owing to a difference of opinion. He is not a timid man and will never yield to such threats. The patience and equanimity, with which he has borne every abuse and invective, greatly redound to his glory.

A correspondent of the *Koh-i-Nūr* (Lahore), of the 18th August, refers to the benefits, such Subordinate Courts of law in the Panjáb. as security of life and property, increased facilities of communication, establishment of a large number of courts of justice, &c., which the British Government has bestowed on natives, but regrets to state that some subordinate Courts in the Panjáb do not strictly adhere to the law. They ill-treat suitors and repeatedly postpone the hearing of their cases, thus causing great inconvenience and loss to the people attending their courts. Some Judges are influenced by religious feelings in the administration of justice. The Commissioners, when they go on tour, should make enquiries from district officers about the proceedings and conduct of subordinate officers.

Circulation,
450 copies.

The *Hindustani* (Lucknow), of the 23rd August, referring to the proceedings of Calcutta Students and politics. students in connection with the case of Bábú Surendra Nath and to the meeting lately held by them to promote the national fund scheme, argues that

Circulation,
500 copies.

students are not justified in interfering in political matters. Those who advise them to plunge into the vortex of politics are their greatest enemies. They ought to confine themselves to social reforms.

Circulation,
500 copies.

A correspondent of the *Astáb-i-Panjáb* (Lahore), of the 17th August, regrets to state that the

Grain trade.

protests of the *Koh-i-Núr* and the *Astáb-i-Panjáb* against the export of grain to Europe have not been heeded by Government. On the contrary, it appears that the Railway Companies have reduced the freight for grain in order to encourage the trade. If grain continues to be regularly exported in large quantities, high prices will always prevail in this country, which will press severely on the people. It is high time that Government should interfere and check the trade. (The *Khairkhudh-i-Hind* (Delhi), of the 16th August, also protests against the export of grain and asks Government to put a stop to it. If the next crop fails owing to drought and export is not prohibited, the country will be exposed to the ravages of a severe famine.)

LEGISLATION.

Circulation,
900 copies.

A correspondent of the *Victoria Paper* (Siálkot), of the 20th August, states that a great fuss was made about local self-government. But the scheme, as embodied

North-Western Provinces and Oudh Local Boards and Municipalities Bills.

in the Local Boards and Municipalities Bills for the North-Western Provinces and Oudh, will be practically no improvement on the present municipal administration. All the difference lies in the change of the name. The native press became jubilant over the scheme in vain, and in vain did its opponents display their indignation. No substantial good can accrue from it. According to section 18 of the Municipalities Bill, a municipal board will be able to elect an official or non-official chairman as it pleases. The effect of this provision will be that district officers will con-

time to be presidents of all municipal boards, because no board will have the courage to select any other person for its chairman, and in that case the members will never be able to express their opinions freely, just as at present. Moreover, no method has been prescribed as to the election of members. It appears from section 8 that the Magistrate of the district will invite honorary magistrates, municipal commissioners and other *râises* to a meeting and consult them on the subject of election and other matters. Evidently in the presence of the Magistrate the persons invited to the meeting will readily concur in his opinion and will never express their own independent opinion. In section 5 of the Local Boards Bill no provision has been made as to the intellectual ability and number of members. There is reason to fear that in the absence of such a provision many illiterate men will be made members as at present. As regards the provisions of clause 2, section 7, every member must go out for a year or two on the expiration of his term. If the same members are repeatedly selected, they may come to regard the office as hereditary and oppress the people.

The *Hindustani* (Lucknow), of the 23rd August, publishes Muhammad Nûr Khân a communicated article in answer to and the Ilbert Bill. the letter which appeared in the *Pioneer*, of the 3rd August, from Muhammad Nûr Khân, late Rasâidâr, Meerut. The writer states that he was quite surprised at the letter in question. It would seem that there are traitors among us. Muhammad Nûr Khân protests against the passing of the Ilbert Bill. This wiseacre, who has passed his life in the army, may know very well what "halt" and "march" mean, but he is by no means qualified to express an opinion on political matters. Only those who are acquainted with history and know the present social and political condition of India can appreciate the measure. The very introduction of it has served a useful purpose. It has shown Anglo-Indians in their true colours. They are enemies in

Circulation,
500 copies.

the guise of friends. They are puffed up with pride of race, and look down upon us as a conquered people and an inferior class of beings. They are very jealous of us and do not like to see us making any progress. Did Muhammad Núr Khán read the speeches delivered by Messrs. Branson and Keswick at the Calcutta indignation meeting? He says that justice is always meted out with strict impartiality by European officers, but that natives are unable to do this! Bravo! Has he seen the native magistrates, who will be empowered to try Europeans, if the Bill be passed? He seems to judge of others from himself. He has had to deal only with ignorant soldiers. There are thousands of native officers whose justice and integrity cannot be questioned. There may be some dishonest native officers too, but are there no dishonest men among Europeans? There are black sheep in every fold. Muhammad Núr Khán says that no class of natives, except the cowardly Bengális, desire the passing of the Bill! This is really very creditable to his knowledge. Have not hundreds of meetings been held by natives in support of the measure, and does not the whole native press unanimously advocate it? All India except Muhammad Núr Khán and one or two other men is in favour of the measure. Again the retired Rasáídár refers to his twenty-six years' service under Government and condemns the advocates of the Bill as ignorant men! What does it matter if a grain-parcher lives at Delhi for twelve years according to the native proverb? Lord Kimberley, Lord Northbrook, Mr. John Bright, Lord Ripon, Mr. Hume, Sir John Phear, Mr. Ilbert, Bábu Surendra Náth, Bábu Lál Mohan Ghos, Mr. B. L. Gupta, Professor Max Muller, &c., who support the measure, are surely all ignorant and inexperienced men, and our Rasáídár is the only able man in the world.

Circulation,
100 copies.

The *Akhbár-i-Álam* (Meerut), of the 21st August, publishes an article communicated by
The same. Muhammad Núr Khán, Rasáídár.
The writer states that he is grieved to hear that many

Englishmen at home support the Ilbert Bill. He, being a native, should have rejoiced over the proposed grant of the concession to his countrymen. But, as he has eaten the salt of Government, he cannot but protest against a measure which is calculated to extinguish the lamp of justice in British India. When he hears of the state of administration of justice in Native States, his hairs stand on end, and he congratulates himself on his being subject to British rule. Short-sighted Hindustanis and Bengalis may abuse him in their hearts for his opposition to the measure, but he does not care at all for their abuse. It would seem that the advocates of the measure at home are not acquainted with the intellectual and political condition of India and do not know how the powers already vested in native officers are used by them, otherwise they would never support a measure which will lower the dignity of their countrymen. The only other way, in which the writer could account for their advocacy of the measure, is by supposing that they are retired Anglo-Indian officers, who were compelled to retire against their will on the expiration of their term of office, and who, being jealous of their brethren still in the public service, have recommended this scheme. Under these circumstances the writer would ask the Government to throw aside the Ilbert Bill. By-the-bye, says the writer, the introduction of local self-government will expose the people to tyranny and oppression.

The *Akhbār-i-Ām* (Lahore), of the 22nd August, states that, in his reply to a municipal address, the Lieutenant-Governor of Bengal condemned the Ilbert Bill, although no reference had been made in the address to the Bill. He said that the measure had revived race hatred, and that Europeans would not stop their opposition to natives unless it was withdrawn. The editor denounces the reference to the Bill on the occasion as unwise and unjustifiable and takes the Lieutenant-Governor to task for it.

Circulation,
1,800 copies.

The same paper expresses surprise that Eurasians should have joined Anglo-Indians in protesting against the Ilbert Bill. The former do not fall under the category of European British-born subjects of Her Majesty's and cannot but be considered natives. Mr. White, the President of the Anglo-Indian and Eurasian Association at Madras, who is in England at present, appears to have discovered the mistake. He has lately sent a letter to Madras journals in which he expresses approval of the measure.

POST-OFFICE AND RAILWAY.

Circulation,
900 copies.

A correspondent of the *Victoria Paper* (Siálkot), of the 16th August, writing from Pesháwar, states that there are three branch post-offices in the city, but none of them has the power to grant money-orders and postal notes. If any one desires to obtain a money-order or a postal note, he has to go to the district post-office, which is two miles distant from the city. One of the three branch offices in the city should be raised to the position of money-order office in order to remove this inconvenience.

Circulation,
150 copies.

The *Najmu-l-Akhbár* (Etáwah), of the 16th August, states that on the East Indian and the Sindh, Panjáb, and Delhi Railway, carriages are generally lighted one and a half or two hours before sunset. This involves waste of a great deal of oil. There seems to be no reason why the lighting stations should always continue to be the same. They should be changed according to circumstances, and carriages need not be lighted more than five or ten minutes before dusk. The saving effected in this way would be best devoted to an improvement of arrangements for the supply of water at railway stations. Only one Hindú and one Musalman water-carrier are as a rule attached to each station, whether it is large or small, and at the smaller stations they have also to

act as signallers. Obviously two men cannot supply water to any large number of passengers during the short time that a train stops at a station. Muhammadan water-carriers are to be seen even without cups at some stations.

The *Aftab-i-Panjáb* (Lahore), of the 22nd August, complains that since the introduction of the platform tickets at the Lahore station the people and even the passengers have been prohibited from going from one side of the station to the other by the station bridge. Those persons, who have occasion to go from the Sindh, Panjáb, and Delhi Line to the Panjáb Northern State Line and *vice versa*, are exposed to great inconvenience in consequence. Either this prohibition should be removed or the booking-offices for the two lines should be established on the same side of the station, in order that the people may have no need for going from one side of the station to the other. (The *Desh Upkarak* (Lahore), of the 18th August, also complains that the restriction in regard to the bridge is a source of great inconvenience to the people and should be removed.)

Circulation,
500 copies.

LOCAL.

A correspondent of the *Bhārati Vilās* (Agra), of the 15th August, writing from Káimganj, Farukhábád, refers to a religious quarrel that lately took place there between the Hindús and a class of people called Sás. A small Hindú temple is situated on a piece of land which is in the possession of the latter. They consider the temple to be an obstacle in the way of cultivating the land and are very anxious to destroy it in consequence. Accordingly one day they threw the idols into a well and set about demolishing the temple. As soon as the Hindús heard of this outrage they ran to the spot and a quarrel ensued between the two parties. The Hindús have instituted a criminal prosecution against the Sás and raised subscriptions to defray the expenses of

Circulation,
150 copies.

the suit. Six Sâds are in custody, and preliminary enquiries have been made by the police in accordance with the orders of the Magistrate. The Sâds are a criminal tribe in Farukhabâd. The writer also complains that Musalmâns and butchers, who are very powerful in Kâimganj, wound the feelings of Hindûs. The butchers kill kine every day and are accustomed to receive stolen animals. They sell beef openly in streets and thoroughfares and even carry it through Hindû quarters, to the great grief of the Hindûs. The Musalmâns also carry beef openly in streets. While they are so indifferent to the feelings of Hindûs, they do not allow the lower classes of people to keep pigs. Formerly all purchases made by butchers were registered at the police-station and the animals were detained there for three days. This arrangement tended to prevent thefts of cattle, but it seems to have lately fallen into disuse. The slaughter of kine is very objectionable and ought to be stopped.

Circulation,
100 copies.

The *Mufid-i-Am* (Agra), of the 20th August, and the *Agra Akhbâr* of the 21st August, state that Hindûs and Musalmâns at Agra. owing to the misunderstanding that arose between the Hindûs and Musalmâns at Agra about the cow fair during the late Muharram, the Hindûs do not visit the Muhammadan fairs nor the Musalmâns the Hindû fairs. Few Hindûs joined the late Muharram and the late Eed fairs. Similarly no Musalmân and no Muhammadan dancing-girls paid a visit to the Kailâsh fair of the Hindûs held on the 13th August. The *Agra Akhbâr* advises the leaders of the two classes of the community to effect a conciliation, otherwise this estrangement may lead to disastrous consequences some day. In commenting on the same subject, (the *Bhârati Vilds* (Agra), of the 15th August, remarks that the Musalmâns are always to blame on such occasions. After the Musalmâns had offered their prayers at the Jâm-i-Masjid on Friday preceding the Kailâsh fair, a Maulvi told them that they should not visit the fairs of the Hindûs. Accordingly not a single Musalmân, not even a dancing-girl, visits

the Kailash fair) Although the fair did not suffer from their absence in any way, and the Hindús were saved the bad smell that emanates from the stalls of Muhammadan bakers, the existence of ill feeling between the two classes is dangerous. The Musalmáns did not attend the Hindú fair, but they went to gardens, where they freely drank and saw the dancing of dancing-girls. Was this in accordance with the dictates of their religion?)

The *Reformer* (Lahore), of the 22nd August, referring to the woman appointed by the municipal committee of Lahore to examine

Octroi officials, Lahore.

the luggage of women in order to see if they have got any dutiable articles, complains that she is of bad character and unnecessarily subjects women to great dishonour. She not only examines their luggage but also the clothes they wear at the time. When she goes on with her examination in this way, persons of bad character assemble at the place to enjoy the fun. The feelings of the unfortunate women, subjected to this treatment, at that time may be better imagined than described. This disgraceful state of things should be put a stop to.

A correspondent of the *Koh-i-Nár* (Lahore), of the 18th August, writing from Ajmere, complains that *ekks* and bullock-carts are overloaded in Ajmere, and that the drivers cruelly beat the animals in order to make them carry their burdens.

Ekks and carts overloaded in Ajmere.

Circulation,
450 copies.

the suit. Six Sads are in custody, and preliminary enquiries have been made by the police in accordance with the orders of the Magistrate. The Sads are a criminal tribe in Farukhabad. The writer also complains that Musalmans and butchers, who are very powerful in Kaimganj, wound the feelings of Hindus. The butchers kill kine every day and are accustomed to receive stolen animals. They sell beef openly in streets and thoroughfares and even carry it through Hindu quarters, to the great grief of the Hindus. The Musalmans also carry beef openly in streets. While they are so indifferent to the feelings of Hindus, they do not allow the lower classes of people to keep pigs. Formerly all purchases made by butchers were registered at the police-station and the animals were detained there for three days. This arrangement tended to prevent thefts of cattle, but it seems to have lately fallen into disuse. The slaughter of kine is very objectionable and ought to be stopped.

Circulation,
100 copies.

The *Musil-i-Am* (Agra), of the 20th August, and the *Agra Akhbar* of the 21st August, state that Hindús and Musalmáns at Agra. owing to the misunderstanding that arose between the Hindús and Musalmáns at Agra about the cow fair during the late Muharram, the Hindús do not visit the Muhammadan fairs nor the Musalmáns the Hindu fairs. Few Hindús joined the late Muharram and the late Eed fairs. Similarly no Musalmán and no Muhammadan dancing-girls paid a visit to the Kailash fair of the Hindús held on the 13th August. The *Agra Akhbar* advises the leaders of the two classes of the community to effect a conciliation, otherwise this estrangement may lead to disastrous consequences some day. In commenting on the same subject, (the *Bharati Vilas* (Agra), of the 15th August, remarks that the Musalmáns are always to blame on such occasions. After the Musalmáns had offered their prayers at the Jám-i-Masjid on Friday preceding the Kailash fair, a Maulvi told them that they should not visit the fairs of the Hindús. Accordingly not a single Musalmán, not even a dancing-girl, visite

the Kailash fair. Although the fair did not suffer from their absence in any way, and the Hindús were saved the bad smell that emanates from the stalls of Muhammadan bakers, the existence of ill feeling between the two classes is dangerous. The Musalmáns did not attend the Hindú fair, but they went to gardens, where they freely drank and saw the dancing of dancing-girls. Was this in accordance with the dictates of their religion?

The *Reformer* (Lahore), of the 22nd August, referring to the woman appointed by the municipal committee of Lahore to examine the luggage of women in order to see if they have got any dutiable articles, complains that she is of bad character and unnecessarily subjects women to great dishonour. She not only examines their luggage but also the clothes they wear at the time. When she goes on with her examination in this way, persons of bad character assemble at the place to enjoy the fun. The feelings of the unfortunate women, subjected to this treatment, at that time may be better imagined than described. This disgraceful state of things should be put a stop to.

A correspondent of the *Koh-i-Nár* (Lahore), of the 18th August, writing from Ajmere, complains that *ekkas* and bullock-carts are overloaded in Ajmere, and that the drivers cruelly beat the animals in order to make them carry their burdens.

Ekkas and carts overloaded in Ajmere.

Circulation,
450 copies.

LIST OF PAPERS EXAMINED.

| No. | NAME | LOCALITY. | LANGUAGE. | MONTHLY, WEEKLY, OR OTHERWISE. | NAME OF PUBLISHER. | DATE OF PAPER. | DATE OF RECEIPT. | CIRCULATION. |
|-----|---------------|----------------|-----------------|--------------------------------|--------------------|------------------|---------------------------------|--|
| 1 | Arab-i-Hind | Jullundur, ... | Urdu | Weekly | Barkat Ali | Aug. 18th | Aug. 19th | 180 copies. |
| 2 | Arab-i-Panjab | Lahore | Ditto | Tri-weekly | Divan Bais Singh | Aug. 17th & 22nd | 19th, 22nd & 24th respectively. | 500 |
| 3 | Arab-i-Hind | Agra | Ditto | Weekly | Maula Baksh | 21st | 23rd | 200 |
| 4 | Arab-i-Hind | Amroha | Ditto | Ditto | Abul-Hassan | 17th | " | 84 |
| 5 | Arab-i-Hind | Moradabad | Ditto | Ditto | Ahmad Baksh | 9th | 22nd | 80 |
| 6 | Arab-i-Hind | Saidpur | Ditto | Ditto | Sheo Prasad | 16th | 20th | 250 |
| 7 | Arab-i-Hind | Moradabad | Ditto | Ditto | Dilwar Ali | " | " | 184 |
| 8 | Arab-i-Hind | Meerut | Ditto | Ditto | Mugarrab Hassan | 21st | 24th | 100 |
| 9 | Arab-i-Hind | Lahore | Ditto | Bi-weekly | Mukund Ram | 19th & 22nd | 26th & 28th respectively. | 1,500 |
| 10 | Arab-i-Hind | Jullundur | Ditto | Weekly | Mirza Wazir | 18th | 20th | 100 |
| 11 | Arab-i-Hind | Aligarh | Urdu & English. | Bi-weekly | Gulab Nal | 15th & 21st | 19th & 23rd respectively. | 295 copies (including 68 copies taken by Govt.) |
| 12 | Arab-i-Hind | Almorah | Hindi | Weekly | Sada Nand | 20th | 23rd | 98 copies. |
| 13 | Arab-i-Hind | Lucknow | Urdu | Ditto | Chaudan Lal | 18th | 22nd | 141 |
| 14 | Arab-i-Hind | Lahore | Ditto | Ditto | Nur-ul-din | " | 21st | 435 copies (including 200 copies taken by Govt.) |
| 15 | Arab-i-Hind | Lucknow | Ditto | Ditto | Tegh Bahadur | 23rd | 24th | 230 copies. |

| | | Aligarh | Hindi | Eng. | Ditto | Totā Rām | | 17th | | | 19th | | |
|----|----------------|-----------|------------|------|-------------|------------------|--|-------------|--|--|--------------|--|---|
| 16 | Biharat Bondhu | Aligarh | Hindi | Eng. | Ditto | Totā Rām | | | | | | | 155 |
| 17 | Bharat Vaid | Agra | Hindi | Eng. | Tri-monthly | Rhagwan Dās | | 15th | | | | | 150 |
| 18 | Bharat Vaid | Calcutta | Urdu | Eng. | Weekly | Thakur Prasad | | 16th | | | | | 300 |
| 19 | Bharat Vaid | Bombay | Ditto | | Ditto | Muhammad Husain | | 20th | | | 2nd | | 450 |
| 20 | Bharat Vaid | Bombay | Ditto | | Bi-monthly | Amjad Ali | | 14th | | | 19th | | 340 |
| 21 | Bharat Vaid | Calcutta | Ditto | | Weekly | Farid-ud-din | | 16th | | | | | 310 |
| 22 | Bharat Vaid | Calcutta | Hindi | | Monthly | Maharaj Lal | | For Marwan | | | | | 300 |
| 23 | Bharat Vaid | Calcutta | Urdu | | Weekly | Singh Nam | | Aug. 18th | | | 21st | | 700 |
| 24 | Bharat Vaid | Gorakhpur | Ditto | | Ditto | Sankar Prasad | | 19th | | | | | 300 |
| 25 | Bharat Vaid | Allahabad | Ditto | | Monthly | Changa Sahai | | For Aug. | | | 2nd | | 40 |
| 26 | Bharat Vaid | Allahabad | Ditto | | Weekly | Gurukul Singh | | Aug. 17th | | | | | 500 |
| 27 | Bharat Vaid | Calcutta | Gurmukhi | | Ditto | S. K. Muhammad | | 18th | | | 23rd | | 300 |
| 28 | Bharat Vaid | Calcutta | Urdu | | Ditto | Nabi | | 23rd | | | 24th | | 300 |
| 29 | Bharat Vaid | Calcutta | Ditto | | Bi-weekly | Chang Prasad | | 19th & 23rd | | | 25th | | 300 |
| 30 | Bharat Vaid | Calcutta | Ditto | | Weekly | Alim-ul-Din | | 17th | | | 19th | | 300 |
| 31 | Bharat Vaid | Calcutta | Hindi-Urdu | | Bi-weekly | Mahabir Prasad | | 18th & 22nd | | | 20th & 25th | | 200 |
| 32 | Bharat Vaid | Calcutta | Urdu | | Weekly | Jamshed Ali | | 19th | | | respectively | | 105 |
| 33 | Bharat Vaid | Calcutta | Ditto | | Ditto | Muhammad Yaqub | | 20th | | | 2nd | | 200 |
| 34 | Bharat Vaid | Calcutta | Hindi-Urdu | | Ditto | Lakshmi Shankar | | 17th | | | 20th | | 500 copies (in- cluding 501 copies taken by Govt.) |
| 35 | Bharat Vaid | Calcutta | | | | M.A. | | | | | | | 50 copies |
| 36 | Bharat Vaid | Calcutta | | | | | | | | | | | 415 |
| 37 | Bharat Vaid | Calcutta | Urdu | | Tri-monthly | Amjad Husain | | 22nd | | | 24th | | 300 |
| 38 | Bharat Vaid | Calcutta | Ditto | | Bi-monthly | Rev. J. H. Mess- | | 24th | | | | | 100 |
| 39 | Bharat Vaid | Calcutta | Hindi | | Weekly | more. | | | | | | | 100 |
| 40 | Bharat Vaid | Calcutta | Urdu | | Bi-monthly | Chaitramani Kō | | 13th | | | 21st | | 100 |
| 41 | Bharat Vaid | Calcutta | Ditto | | Ditto | Mahā Nārāyan | | 16th | | | 19th | | 20 |
| 42 | Bharat Vaid | Calcutta | Ditto | | Ditto | Kharish Lal | | 15th | | | | | 20 |
| 43 | Bharat Vaid | Calcutta | Ditto | | Weekly | Brij Lal | | 20th | | | 25th | | 300 |

List of papers examined—(continued).

| No. | NAME. | LOCALITY. | LANGUAGE. | MONTHLY, WEEKLY, OR OTHERWISE. | NAME OF PUBLISHER. | DATE OF PAPER. | DATE OF RECEIPT. | CIRCULATION. |
|-----|----------------|-----------|------------|--------------------------------|---------------------|------------------------|--------------------------------------|--|
| 41 | Koh-i-Nar | Lahore | Urdu | Bi-weekly | Munshi Harsukh Rai. | 1883. Aug. 18th & 22nd | 1883. Aug. 20th & 24th respectively. | 450 copies (including 100 copies taken by Govt.) |
| 42 | Lahore Gazette | Meerut | Ditto | Weekly | Iqbal-ul-din | 15th | 19th | 165 copies. |
| 43 | Lahore Gazette | Jodhpur | Hindi-Urdu | Ditto | Gobardhan Das | 20th | 24th | 100 |
| 44 | Mashri-i-Qasim | Lucknow | Urdu | Ditto | Ghulam Muhammad | 21st | ... | 200 |
| 45 | Mashri-i-Nar | Cawnpore | Ditto | Ditto | Nabi Baksh | 17th | 19th | 40 |
| 46 | Mashri-i-Nar | Bijnor | Ditto | Ditto | Muhib-ullah | 22nd | 25th | 140 |
| 47 | Mishra's Vids | Lahore | Hindi | Ditto | Mukund Ram | 20th | 22nd | 250 |
| 48 | Mishra's Vids | Agra | Urdu | Tri-monthly | Ahmad Khan | ... | 21st | 100 |
| 49 | Mishra's Vids | Barabanki | Ditto | Weekly | Muhammad Yusuf | 16th | ... | 100 |
| 50 | Mishra's Vids | Agra | Ditto | Bi-monthly | Alf Jan | 15th | 25th | 75 |
| 51 | Mishra's Vids | Moradabad | Ditto | Weekly | Amjad Ali | 20th | ... | 175 |
| 52 | Mishra's Vids | Etawah | Ditto | Ditto | Babu-llah Khan | 16th & 24th | 21st & 25th respectively. | 150 |
| 53 | Mishra's Vids | Moradabad | Ditto | Ditto | Pratap Krishna | 20th | 24th | 150 |
| 54 | Mishra's Vids | Agra | Ditto | Ditto | Jamná Das | 15th & 22nd | 19th & 25th respectively. | 325 |
| 55 | Mishra's Vids | Fatehpur | Ditto | Ditto | Kunj Bihari Lal | 21st | 23rd | 92 |
| 56 | Mishra's Vids | Ludhiana | Ditto | Ditto | Rev. E. M. Wherry | 23rd | 25th | 750 |
| 57 | Mishra's Vids | Budson | Ditto | Ditto | Amjad Husain | 16th | 19th | 250 |
| 58 | Mishra's Vids | Allahabad | Ditto | Bi-monthly | Roshan Lal | 20th | 23rd | 120 copies (including 48 copies taken by Govt.) |

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|----|-------------------|-------------|-------------------|-------------|-------------------------|-----|-------------------|-----|-----|--|
| 59 | Naru-i-Awaz | Cawnpore, | Ditto | Weekly | ... Muhammad Yaqub, | ... | 25th | ... | 349 | copies. |
| 60 | Nigya-Sudha | Harda | Marathi-Eng-lish. | Ditto | ... Basdeo Bhaskar | ... | 24th | ... | 400 | " |
| 61 | Oudh Akhbar | Lucknow, | Urdu | Daily | ... Sheo Prasad | ... | 20th to 25th | ... | 610 | copies (in-cluding 90 copies taken by Govt.) |
| 62 | Oudh Punch | Ditto | Ditto | Weekly | ... Sajjad Husain | ... | 24th | ... | 450 | copies. |
| 63 | Panjab Akhbar | Lahore | Ditto | Bi-weekly | ... Muhammad Asim | ... | 21st | ... | 250 | " |
| 64 | Panjab Punch | Ditto | Ditto | Weekly | ... Firozu-l-Din | ... | 15th & 22nd | ... | 150 | " |
| 65 | Patila Akhbar | Patna | Ditto | Ditto | ... Rikhi Kesh | ... | 20th | ... | 300 | " |
| 66 | Prayag Samachar | Allahabad, | Hindi | Ditto | ... Dewaki Nandan | ... | " | ... | 700 | " |
| 67 | Public Opinion | Benares | Urdu-Eng-lish. | Ditto | ... Pandit Vishnu Datt, | ... | 18th | ... | ... | " |
| 68 | Rasik-i-Am | Sialkot | Urdu | Ditto | ... Diwan Chand | ... | 16th | ... | 600 | " |
| 69 | Rahbar-i-Hind | Lahore | Ditto | Bi-weekly | ... Nadir Ali Shah | ... | 20th & 23rd | ... | 450 | " |
| 70 | Rajmud Gazette | Ajmere | Hindi-Urdu, | Weekly | ... Muhammad Murad Ali. | ... | 20th | ... | 263 | " |
| 71 | Reformer | Lahore | Urdu | Ditto | ... Nathu Ram | ... | 22nd | ... | 700 | " |
| 72 | Riyazu-l-Akhbar | Gorakhpur | Ditto | Ditto | ... Nizam Ahmad | ... | 19th | ... | 275 | " |
| 73 | Sabha Kapat-thala | Kaporthala | Ditto | Ditto | ... Sharfu-l-din | ... | 18th | ... | 120 | " |
| 74 | Sattar-i-Akhbar | Bhawal-par. | Ditto | Ditto | ... Dwarka Nath | ... | 16th | ... | 320 | " |
| 75 | Sattar-i-Hind | Delhi | Ditto | Bi-monthly, | ... Bulqf Das | ... | " | ... | 300 | " |
| 76 | Sayam Kirti Sudha | Udaipur | Hindi | Weekly | ... Banshi Dhar | ... | 20th | ... | 200 | " |
| 77 | Shahar-i-Hind | Meerut | Urdu | Ditto | ... Ahmad Hasan | ... | 1st, 10th & 20th. | ... | 120 | " |
| 78 | Shula-i-Tar | Cawnpore, | Ditto | Ditto | ... Muhammad Ibra-him. | ... | 21st | ... | 175 | " |
| 79 | Tahetab | Moradabad | Ditto | Ditto | ... Rahat Ali Khan | ... | 19th | ... | 90 | " |

List of papers examined—(continued).

| NO. | NAME. | LOCALITY. | LANGUAGE. | MONTHLY, WEEKLY, OR OTHERWISE. | NAME OF PUBLISHER. | DATE OF PAPER. | DATE OF RECEIPT. | CIRCULATION. |
|-----|-------------------|------------|-------------|--------------------------------------|------------------------|---------------------------|-----------------------------------|---|
| 41 | Koh-i-Nar | Lakore | Urdú | Bi-weekly | Munshi Harsukh Rai. | 1883. Aug. 18th & 22nd | Aug. 20th & 24th respectively. | 450 copies (in- cluding 100 copies taken by Govt.) |
| 42 | Lashkar-i-Gazette | Meerut | Ditto | Weekly | Iqbál-i-din | 15th | 19th | 165 copies. |
| 43 | Masdar-i-Gazette | Jodhpur | Hindi-Urdú, | Ditto | Gobardhan Dás | 20th | 24th | 100 |
| 44 | Masdar-i-Qa'idat | Lucknow, | Urdú | Ditto | Ghulam Muhammad | 21st | " | 200 |
| 45 | Masdar-i-Nar | Cawnpore, | Ditto | Ditto | Nabí Baksh | 17th | 19th | 40 |
| 46 | Masdar-i-Nar | Bijnor | Ditto | Ditto | Muhibu-llah | 22nd | 25th | 140 |
| 47 | Masdar-i-Nar | Lahore | Hindi | Ditto | Mukund Ram | 20th | 22nd | 250 |
| 48 | Masdar-i-Nar | Agra | Urdú | Tri-monthly, | Ahmad Khan | 16th | 21st | 100 |
| 49 | Masdar-i-Nar | Baribanki, | Urdú | Weekly | Muhammad Yusuf, | " | " | 100 |
| 50 | Masdar-i-Nar | Agra | Ditto | Bi-monthly, | Ali Jan | 15th | 25th | 75 |
| 51 | Masdar-i-Nar | Moradabad | Ditto | Weekly | Amjad Ali | 20th | " | 175 |
| 52 | Masdar-i-Nar | Etawah | Ditto | Ditto | Bahul-lah Khan | 16th & 24th | 21st & 25th respectively. | 150 |
| 53 | Najm-ul-Hind | Moradabad | Ditto | Ditto | Pratap Krishna | 20th | 24th | 150 |
| 54 | Najm-ul-Hind | Agra | Ditto | Ditto | Jamná Dás | 15th & 22nd | 19th & 25th respectively. | 325 |
| 55 | Najm-ul-Hind | Fatehpur, | Ditto | Ditto | Kunj Bihari Lal | 21st | 23rd | 92 |
| 56 | Najm-ul-Hind | Ludhiana, | Ditto | Ditto | Rev. E. M. Wherry, | 23rd | 25th | 750 |
| 57 | Najm-ul-Hind | Budán | Ditto | Ditto | Amjad Husain | 16th | 19th | 250 |
| 58 | Najm-ul-Hind | Allahabad, | Ditto | Bi-monthly, | Roshan Lal | 20th | 23rd | 120 copies (in- cluding 48 copies taken by Govt.) |

| | | | | | | | | |
|----|-----------------------------|-----------------|-----------------------|-------------|-------------------------|----------------------|------------------------------|--|
| 59 | Naru-i-Awaz | Cawnpore, | Ditto | Weekly | Muhammad Yaqub, | 25th | 25th | 340 |
| 60 | Nadya-Sudha | Harda | Marathi-Eng- lish. | Ditto | Bisdeo Bhaskar | 22nd | 24th | 400 |
| 61 | Oudh Akhbar | Lucknow, | Urdu | Daily | Sheo Prasad | 20th to 25th | 20th to 25th | 610 copies (in- cluding 90 copies taken by Govt.) |
| 62 | Oudh Punch | Ditto | Ditto | Weekly | Sajjad Husain | 21st | 24th | 450 |
| 63 | Panjab Akhbar | Lahore | Ditto | Bi-weekly | Muhammad Asim | 18th | 21st | 250 |
| 64 | Panjab Punch | Ditto | Ditto | Weekly | Firozu-l-Din | 15th & 22nd | 19th & 25th respectively. | 150 |
| 65 | Pandit Akhbar | Patiala | Ditto | Ditto | Rikhi Kesh | 20th | 23rd | 300 |
| 66 | Pandit Samachar | Allahabad, | Hindi | Ditto | Dewaki Nandan | " | 20th | 700 |
| 67 | Public Opinion | Benares | Urdu-Eng- lish. | Ditto | Pandit Vishnu Datt, | 19th | 22nd | " |
| 68 | Rafat-i-Am | Sialkot | Urdu | Ditto | Diwan Chand | 16th | 21st | 600 |
| 69 | Rahbar-i-Hind | Lahore | Ditto | Bi-weekly | Nadir Ali Shah | 30th & 23rd | 21st & 24th | 450 |
| 70 | Rahbar-i-Gazette | Ajmere | Hindi-Urdu, | Weekly | Muhammad Mursad Ali. | 20th | 23rd | 263 |
| 71 | Reformer | Lahore | Urdu | Ditto | Nathu Ram | 22nd | 25th | 700 |
| 72 | Riyaz-i-Akhbar | Gorakhpur | Ditto | Ditto | Nizam Ahmad | 19th | 21st | 275 |
| 73 | Sabla Kapurthala | Kapurthala | Ditto | Ditto | Sharfu-l-din | 18th | " | 120 |
| 74 | Saltanat Akhbar | Bhawal- pur. | Ditto | Ditto | Dwarka Nath | 16th | 19th | 320 |
| 75 | Sayf-i-Hind | Delhi | Ditto | Bi-monthly, | Bulqi Das | " | " | 300 |
| 76 | Sejvan Kirti Sudha- par. | Udaipur | Hindi | Weekly | Banshi Dhar | 20th | 25th | 200 |
| 77 | Shahasi-Hind | Meerut | Urdu | Ditto | Ahmad Hasan | 1st, 10th & 20th. | 23rd | 120 |
| 78 | Shula-i-Tar | Cawnpore, | Ditto | Ditto | Muhammad Ibra- him. | 21st | " | 175 |
| 79 | Tahab | Moradabad | Ditto | Ditto | Bahat Ali Khan | 19th | 22nd | 90 |

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